things which God wishes that he should have—and thus
removes the chief obstacle to his acquisition of these things,
namely, his own rebellious will. The contemplation of God's
power, wisdom, love and holiness becomes delightful for its
own sake and not for any personal gain it will bring to the
worshipper. Man's will becomes so thoroughly attuned
to the Will of God that the vows of man are exalted as
the purposes of the All-Wise and his resolutions are
tempered with the Will of the Omnipotent. In other words,
prayer is realisation itself, for, in it, the son feels that the
Father is greater than himself and that he is at one with Him
in the unity of will and that the greater originates the less,
includes the less, absorbs the less.
Let us also remember here the story of *DronacJiarya*
and *Ekalavya* in our grand epic, the Mahabharata, which
signifies how the adoring disciple acquired mastery
in the art of archery even through soul-deep devotion
to the image - of the inspiring *Guru.* The image only
symbolised the vitalising process whereby the essence of
DronacJiavya, embosomed in *Ekalavya,* grew and expanded
through ardent devotion to the *spirit* of the

Master. So also,
even more so beyond words, all that is true
and pure and
holy is infused through the inspiration and
realised through
the grace of the Living God, as a result
direct from, as a
response ever more to, the worship of Him
in spirit and
in truth. Therefore we must pray with trust,
pray without
ceasing, till the practice of prayer
terminates in that rapt
communion with the True, the Wise and the
Blissful which
leaves no residuum of the *me*—*the* little self
—save the
ecstasy, the beatitude, of holy enjoyment.
Thus will
come true the glowing words of a spirited
writer as
regards the potency of Prayer, that it can
(turn flesh into
spirit/ " metamorphose nature into grace,"
fetch earth up
to Heaven.